The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXII. New Series.—No 33. SATURDAY, AUGUST 14, 1886.

Rs. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

August 15, 1886.——„——*John* 13 : 1-17.
See last Guardian.
August 22.——„——*John* 13 : 21-38.

Jesus was troubled in spirit, and in a tone that indicated the emotion with which the words were uttered, said : "Verily, verily I say unto you, that one of you shall betray me." One of you : this was the consideration that cut deepest. It was a small matter that his enemies should find out where he was accustomed to pass the night with his disciples. But that one of them who had stood in such a confidential relation to him, had been with him in the hours when he was not subjected to the public gaze, who had had the best possible opportunity of knowing his innermost life and character, that one of these should go to the authorities and offer to surrender him into their hands, this was a terrible blow. For now the Chief-priests and Pharisees will have the best possible vindication of their course in pursuing him as a false pretender and deceiver. Who now could doubt that they were right in all their denunciations of this man of Galilee, when it became known that one of his own apostles had offered to betray him into their hands. For 99 men out of 100 would ask for no clearer evidence of his being an impostor than the fact that one standing in such a relation to him as Judas, should have undertaken to make him over to the authorities. Jesus knew well the effect that this betrayal would have upon the public mind, and for the sake of the great number who in Jerusalem and throughout the country were inclined to look upon him as the Messiah and were simply waiting for some act of public assumption of the office on his part, to avow themselves his, he earnestly wished that this conspiracy should not be carried to a successful issue.

The disciples had no suspicion of Judas. The disciple whom Jesus loved, *i e* who had faith in the love of Jesus emboldening him to lay his head on his bosom, at the suggestion of Peter, asked (in a whisper) who was the traitor. Jesus, also whispering, said that he to whom he should give a sop, was the one. Thus John knew that it was Judas, and Judas knew, but the others did not. After the sop Satan entered into Judas. His mind became embittered, and he dismissed whatever hesitation he might have had. Jesus said, That thou doest, do quickly. It would almost seem from this that the suspense was painful to our Lord. Or Jesus may have wished to be alone with the eleven that he might unburden his heart to them. Some thought that Jesus had given him some directions about the disbursement of the money in the bag, either in the purchase of necessaries or in charity. Night had set in.

When Judas had gone, the heart of Jesus seemed to expand. He said, "Now is the Son of Man glorified and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." God was in Christ, reconciling the world unto himself. Jesus was glorified by the manifestation of the fulness of love that was in him : the cross furnished the means of this revelation. Christ's glory is the Father's glory. God shall glorify the Son in himself, by raising him to his own right hand. God is glorified in Jesus, and Jesus is glorified in God ; such is their oneness.

Little children, says Jesus affectionately, yet a little while I am with you. We have now but a short time to spend together. Soon ye shall seek me, but shall not be able to come to me. Make the most of this interval. Take eagerly what I am giving you. I give you a new commandment, (new because of the illustration given of its meaning by his approaching sufferings.:) That ye love one another ; as I have loved you, so ye each other. He gives to each disciple the commission to carry on towards his brother, his own life of love. By this shall all men know that ye are my disciples, those that learn of me, if ye imitate me in the love that I am showing to each. This commandment would have a greatly intensified significance when they should come to know that he had tasted death for each one.

Peter wanted to know what this mysterious region was to which Jesus was going, whither the apostles could not come. Jesus explained that they would follow him afterwards ; they could not now. They needed to know the mighty love of the cross, before they could drink of the cup that he was about to drink. But Peter is sure that Jesus is labouring under a misconception in supposing that he was wanting in devotion and loyalty. "I, whatever others may do, will lay down my life for thy sake." Jesus says, "The cock shall not crow till thou hast denied me thrice." Peter cannot believe it. Has he not the testimony of his own heart that he loves Jesus ? Can that heart change in a few hours, so as to make him a man such as he abhors ? But Peter, hast thou not learned that he who trusteth in his own heart is a fool ? That the heart is deceitful above all things and desperately wicked ? You only need to be placed in certain circumstances and your heart will reveal itself in ways you little dream of. Peter glories in his love to Jesus, but where is his faith that he is not willing that the Master should take the horoscope of the night for him ?

WEEKLY REVIEW.

—Mr. Sam Small, the Evangelist, hearing that the ladies of a Church were thinking of giving an "entertainment," in behalf of a Mission in Georgia, sent them a cheque for $140, hoping that it would do away with the necessity of an "entertainment," a means of getting money for the Lord's work which he did not think to be for the honour or glory of God. "Let people *give* what they will, but please don't *barter* them anything for the Lord's sake." We doubt if anything is really gained by tea-meetings, concerts, &c., where the price of tickets is to furnish the sum needed for sustaining the Lord's work. We have no objection to tea-meetings or concerts where the proceedings are such as the Lord may be asked to bless, and do not object to an appeal being made to the liberality of those who attend, in behalf of some good cause. But in a day when the love of money is such a mighty motive power, Christians should have a great jealousy for the honour of God that it may be seen how true is the promise, "They that seek the Lord shall not want any good thing."

—Captain Burton's new translation of the Arabian Nights seems to be a glorification of obscenity and lust. No publisher would allow his name to appear on the title-page, so it professes to have been issued by the *Kam-shastra* Society of Benares. (Kam-shastra is Lust-shastra.) It is supposed to have been printed in America. The *Edinburgh Review* holds it up to infamy.

—One is reminded of the great scare about greased cartridges in the beginning of 1857 by the alarm that has taken possession of Hindoos and Mussalmans in Bengal in consequence of statements made concerning the ghee sold in the market. It is said to be adulterated with animal fat; yes, even the fat of swine. The Health Officer says it is none the less fit for human food, but that is not the question. What becomes of Caste ? Men that have been religiously abstaining from animal food all their life long, and enjoying great peace of conscience because of the smiles of heaven supposed to be resting upon them, are suddenly made aware that—for all they know—the ghee they have been eating has made havoc of their Caste-purity and their accumulated treasures of righteousness. It is evident that a Health Officer can give very little consolation in these circumstances.

—An Irish paper called *Catholic Progress* solemnly sets forth its convictions, as follows :—

"The woes of Ireland are all due to one single cause—the existence of Protestantism in Ireland. The remedy can only be found in the removal of that which caused the evil which still continues. . . . . Would that every Protestant meeting-house were swept from the land. Then would Ireland recover herself, and outrages would be unknown, for there would be no admixture of misbelievers with her champions."

When we find such sentiments advanced by influential organs, we can hardly wonder that Protestants in Ireland should feel a measure of diffidence in trusting their for-

tunes to a Parliament, the major part of whose members shall have been chosen by those who are taught a Gospel like this. Heaven knows there are men called Protestants who know very little of the spirit of the New Testament, and we fear that there are some of this sort among those who are now fighting the police in the streets of Belfast. The very worst thing they can do for the cause they profess to have to heart, is to take arms in its defence; the best thing that Protestant Christians can do is to pray in faith to Him who is able to deliver the godly out of such trials. The very word "protestant" means one who witnesses against a wrong system, by teaching and obeying the truth; not by resorting to violence, which is the natural resource of a system that cannot bear the light and shuns investigation.

—A good deal of light has lately been shed upon the National League, formerly known as the Land League. It appears that its ramifications spread through the country like a net-work. There are branches every where and in almost every branch a priest is the leading spirit. In the *Times* of July 12th appeared the following, which will show what a tremendous co-operative power resides in this Society :—

According to the report in the *Weekly Freeman*, the subjoined resolutions were passed on Sunday last at a meeting of the Abbeydorney branch of the National League :—

"(1) Resolved, that no farmer in this parish employ a labourer or tradesman who is not a member of the branch of the I. N. L., and that no tradesman or labourer work for any farmer who is not also a member of it.

"(2) That we pledge ourselves to buy no meadow or hay this season from any person who is not a member of the I. N. L.

"(3) That after the 1st of August printed lists of the members and non-members of the branch in this parish be published."

These resolutions were passed at a meeting presided over by the parish priests. Some months ago Mr. Harrington denied that boycotting was practised to this extent, and an order was sent down by the Central League to prohibit such extension of the system, but that was only to throw dust in the eyes of the British public.

These resolutions are carried out as inflexibly as the laws of the Medes and Persians were. Here is an institution, connected unmistakably with every Romish church in the country, by virtue of which every one who is not a member is outlawed; a mark is put upon him and it is a crime to have transactions of any kind with him; a crime having as its penalty, infamy and starvation. A man goes through a public market and not a soul in the place will sell him anything because it is known that he is not a member of the League. The members of the League, have, it appears, in the front of their hats, tickets with initials showing them to be such. Dreadful things are reported of the medieval *Wehme* or Secret Tribunal, sitting in judgment on persons without their knowledge and condemning them to be assassinated, but this Boycotting threatens to be as fearful an engine of oppression as that was. The spirit that lives and breathes in this League, would in process of time get every power of the State, including the Police and the Army under its sway, and then we would see a new reign of terror. A book has lately appeared entitled "The Repeal of the Union Conspiracy, or Mr. Parnell, M. P., and the I. R. B.," in noticing which the *Rock* says :—

The author, who writes from personal knowledge of the whole of the inner workings of the secret society called "The National League," formerly known as "The Land League," enters into particulars the most minute as to its elaborate organisation throughout England and Ireland, the Colonies, and the United States of America. He makes startling revelations of the plots and plotters of the I. R. B, or as the letters mean, the Irish Republican Brotherhood. He gives the history of the Phœnix Park murders— how they were got up—who were the instigators of the crime, and the name of the notorious and mysterious "Number One," who seems to have been the ruling spirit of the modern brotherhood of Irish Thugs. That such systematised murder can exist in a Christian country is a blot upon our national morality; but that these men who would almost seem willing to wade through slaughter to bring about a repeal of the Union should be permitted to have a place in the Legislative Assembly of the nation is a still fouler stain upon the British Constitution. Felons undergoing their just punishment of penal servitude for the crime of high treason have not only been liberated from prison, but are flattered, courted, and patronised by leading statesmen and their supporters It is awful to reflect upon the sinister conduct of some of our political leaders. To enjoy the sweets of office, and to keep themselves in power, they forget the claims of loyalty to the throne and of their duty to their country. As it was of old among the Jews, when from similar causes similar effects were brought about, so it is now with us. "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" (Jer. v. 31)

—A Mr. Williamson, resident of Calcutta, has erected a Mission Hall for evangelistic purposes in the heart of that city, and made it available for workers connected with different churches and missions. Has not Bombay, among those who pray for the coming of God's truth, one who has the means and the heart to confer a similar benefit on the cause of missions in India? Our attention is daily called to some largess on the part of our Native friends for the advancement of their own ideas or the relief of their poor; who is willing and able to do for the cause of Christ in Bombay something corresponding to that which is reported from Calcutta?

—The Rev. H. P. Parker, Bishop-Designate of Eastern Equatorial Africa, passed through Bombay this week on his way to England where he expects to remain about six weeks and then proceed to his designated field.

—The Dasehra Meetings at Lucknow this year will fall October 6-10th, and it is stated that the Rev. Dr. Rudisill of Madras will preside.

—Column after column in the papers is taken up with the abominations of the Crawford-Dilke case. These belong to the "deeds of darkness" which are done on a great scale in this professedly moral age of ours, and which remain for the most part, so far as the public is concerned, shrouded in darkness. When the one case in a hundred is brought to light all the world is shocked and horrified. No matter about the vileness and corruption if it be only kept out of sight. This is where we are in morals. But people may learn a lesson from the effect produced by these revelations. If the thing appears so scandalous when the light of day is flashed upon it, how will it fare with the multitude whose secret deeds and carefully shrouded iniquities shall, in a coming day, be brought to light, as this one case has been. Many of those who read the reports of this disgusting case will congratulate themselves that certain turpitudes known to themselves are not similarly exhibited. But their time will come.

—The *N. Y. Independent* says a Christian is one who is guided by the golden rule of doing to others as he would wish done to himself, and a Christian nation is one that observes the same rule, doing unto other nations as it would have others do to it. The test is a fair one, and yet the application of it would be like Belshazzar's *Tekel, tekel.*

—The extension of the franchise in the United Kingdom, Mr. Gladstone's special legacy, is generally looked upon as a step in the direction of universal suffrage. At the mention of this the thonghts of all revert to the great transatlantic republic, to see how this system has worked there. Mr. Henry Ward Beecher is now using his oratorical power to commend the Government of the United States as that which other States will do well to follow. Unhappily all things are not as one would wish them in America. The best Government is that which habitually entrusts the administration of affairs to the men of most sense and least selfishness. When we consider the kind of mechanism by which the polls are worked in America, we are compelled to entertain doubts as to the habitual selection of the wisest and best in the United States. The electioneering in America is, to a large extent, done in the saloons, and the kind of men that are drawn to such places have hitherto to such an extent controlled the elections that men of respectability shrink from taking any personal part in these contests. The principle that *the spoils of office belong to the victors*, that the successful party shall reward those who have done most to get them elected, with lucrative posts, appeals to a very ignoble but alas! not very rare feeling. The wonder is that so many men of sense and fitness should be chosen, as is the case; still, the results on the whole are not such as justify much boasting. If the Prohibitionists should (it would be a miracle) carry the day, and get the grog-shops every where shut up, there would then be a chance for the principle of Universal Suffrage to show what it can do under favourable circumstances. If we had a voice that the people of the United Kingdom would listen to, we would say, Take note of the connection between political progress and national sobriety, and give your first attention to the suppression of the drink-trade. Whether the Government of England is henceforth to be on the up-grade or on the down-grade depends on the reform which we advocate. Publicans know well that their own interests are at stake and they are thus stimulated by the instinct of self-preservation to strive as one man for such control of the elections as shall be for their interests. With so many beer-capitalists in the House of Commons, working from the top, and the great army of publicans working from the bottom, the sober portion of the community will be between the upper and nether grind-stones. At

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all events, we are persuaded that the Temperance Reformation must prepare the way for any further extension of the franchise in England. And apart from Prohibition we do not think the principle of universal suffrage, as safe and commendable as Mr. Beecher does.

—We have before us a pictorial pyramid showing the comparative amounts expended annually for different objects in the United States. The lower stratum is marked Liquor, $900,000,000. The next, Tobacco, $600,000,000. Then comes, Bread, $505,000,000. More money is spent for tobacco than for bread. Three times as much for liquor and tobacco as for bread. Then for meat, $ 303,000,000. Woollen-goods, Cotton-goods, Boots and Shoes follow in lessening figures till we reach Public Education, $85,000,000. Finally at the apex we have Home and Foreign Missions, $5,500,000, or about a million sterling. These figures have a judicial power. They judge the people by showing what things have most attraction for them. They will be useful in the judgment day. The above figures are based on the Census of 1880. Mr. Mulhall, the English statistician, says the wealth of the U. S. is accumulating at the rate of two and a half millions of dollars a day. The ladies come in for their share of judgment. They spend on kid-gloves, $25,000,000 In ostrich feathers, $5,000,000 If the rich man who simply built larger barns for his grain, was a fool, what are they who spend money after this fashion?

—Dr. Hewlett, Sanitary Commissioner, draws attention to the very large percentage of still-born children in Bombay, as shown by the returns, viz. 8½ per cent., the ordinary average elsewhere being less than one-fifth of that. The presumption naturally suggests itself, that under this head a good deal of infanticide is disguised.

—Many crimes have been committed in the name of Religion; the crucifixion of the Son of God was done in the name of religion. Many crimes have been committed in the name of Liberty, and some more are proposed in her name. The Conflagration of London is the great act of homage which O'Donovan Rossa and his sympathizers propose to render to Liberty in these latter days. In a speech at St. Louis, on the 4th of July, he said :—

"Ireland has other friends that will help her. I believe, in fact I know, that I could get one hundred men from every barony of Ireland, and as many more from every branch of this (Fenian Brotherhood) order in America, who would go into the capital of the British Empire and touch the torch to the grand architectural piles of that ancient city of slavery; go from palace to palace, and from hotels to prisons and public buildings, and apply the torch till London would be a blaze of light—a monument of flame to Irish slavery. Americans would do it: they would respond to the call. I say to you again that Irish freedom can be gained only through efforts of the most heroic men of the age. Now you know my position in the cause of Ireland."

Enthusiastic plaudits from his Fenian friends followed this outburst. It was a mistake on the part of the American Senate to put off the ratification of the Extradition Treaty.

—The officials to whom was committed the business of making enquiries regarding the late Tinnevelly disaster have had 164 deaths reported to them, and the list is thought to be not yet completed. It is not now considered certain that it was the work of an incendiary. A correspondent of the *Madras Times* says :—

All of your readers who have witnessed a native theatrical performance will remember how carelessly such materials as coloured-fire are used to give effect to the scene; and it is well-known that the saltpetre which this stuff contains will continue at a red heat for some little time after the actual flame has passed away. A single spark, especially when a strong wind is blowing, as was the case on the night of the occurrence here, would be sufficient to set a mass of dry and parched palmyra leaves on fire almost in an instant.

Our readers may remember that a somewhat similar disaster occurred a few years ago at Ahmednuggur.

—The *Liberal and New Dispensation* makes mention of a book on Krishna lately published by Baboo B. C. Chatterji. The following are said to be the main conclusions of the book :—

(1.) Krishna brought no super-human powers to bear upon his actions.

(2.) As a human character, he was the embodiment of all virtues and the doer of all works; and yet he was without desire

(3.) Such a man is the ideal of humanity.

The *L. and N. D.* adds :—

"It will be observed that according to the author Krishna was not God, but the ideal of humanity. This is the new Hinduism of educated Hinds."

We remark that no such Krishna as the Baboo professes to have found is described in the Hindu books. The Baboo's Krishna in the three things predicated of him, is entirely different from the Krishna of the Mahabharat and other works, and is *unhistorical.*

Humanity without desire would not be humanity. Desire is good or bad according as it is directed. The Lord Jesus was animated by an intense desire to benefit mankind, and this desire made him to be the model that he is. Moral perfection is impossible where there is no desire.

—Some friends of education in Sholapore have projected an "Indian Fund Association," and the *Indian Spectator* endeavours to commend it to the good people of this ilk. The object is to enable talented young men of India, Hindoos, Parsees, Mahomedans or Christians, to obtain the best education in literature, science, art or industry, wherever best available, in Europe or America. We have not time at present to do more than thus briefly advert to it and mention that the subscription, once for all, is at the rate of half an anna in the rupee of one's monthly income.

—H. A. G. Declined.

—The Rev. I. A. Richards has concluded that it will be better for him to return to America, and expects to leave with his family by the *City of Carthage* next week. He came to Bombay at the close of last year, on his way to America, under medical advice, but finding himself better here, accepted the appointment to Mazagon. It is thought, however, that his health requires the proposed change and so he leaves, hoping to return in a year and a half.

—A friend sends us the following :—

"Mr. C. Y. Sheshadri, formerly of the Deccan College and son of the Rev. Dr. Sheshadri, who went to England some four years ago has, we learn from a private telegram, successfully passed his M. R. A. C. (member of the Royal Agricultural College, Cirencester,) Examination and is coming out to India very shortly."

NOTICES OF BOOKS AND REPORTS

We mentioned the other day the appearance of the *Anglo-Indian Advocate*, fortnightly, Bombay. We have now to mention the appearance of the *Anglo-Indian Courier*. It appears to be also published at Bombay, and to be a weekly, appearing every Tuesday. It is largely taken up with advertisements. Its advice concerning Ireland is :—

Let England give her "Home Rule," under my Lord Dufferin, with supreme and almost absolute power, backed by an army that could walk through the length and breadth of that land, that would bring the criminal to his just reward and protect those who wish to live peaceably and honestly, earning their bread by the sweat of their brow and the sinews of their arm.

In other words a judicious mixture of Home Rule and Coercion.

"The Temperance Monitor." This is a weekly just established at Bangalore. The promoters do not think there are too many organs for the advocacy of this good cause. We are not sure that the best way to advance a particular phase of reform is to start papers exclusively devoted to that subject; for it is reasonable to suppose that only those who are specially interested in that subject will subscribe; whereas the people you want to influence are mostly outside of that sphere. However that is only our opinon. The *Monitor* is a smaller paper than *On Guard*, but it is issued weekly and the subscription is Rs. 5 a year. It aims specially to encourage the friends of the Temperance movement, and we wish it good speed in this.

Free Church of Scotland's Report of Foreign Missions. A larger missionary revenue than ever before is thankfully acknowledged. There have been additions to the staff in Madras, Bombay and Nagpoor. There has been enlargement in S. Africa; also in E. Central Africa. The Free Church has now in her Foreign Missions 40 Scotch missionaries (31 of them married) and 14 Native missionaries; medical missionaries, 4 Europeans, 3 Native; European professors and teachers, 22, female 23; Bible-women, 20; Divinity Students, 21; communicants, 5,256. Baptized Adults or admitted on profession, last year, 341. Some of the Missions here reported on have already come under our notice. We hope soon to notice more at length the others in this volume.

The Bethel Santhal Mission for 1885 86. Mr. and Mrs. Haegert and two single ladies carry on, in conjunction with Native labourers, the work of the Mission. Mr. Haegert frankly says at this beginning of this Report that he does not, as a rule, believe in the prayers of people who do not send him a cheque or M. O. for his work. He then devotes a page or two to the scourging of professing Christians who do not live up to their professions. He then gives us some specimens of the letters he likes to receive. E. g.: "My dear Mr.

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Haegert, Your report is very interesting. I send Rs. 25. May the Lord prosper you more and more." We make an extract :—

Humanly speaking I have the whole responsibility of providing for our 20 preachers, 20 School-masters, the Medical Branch, the feeding and clothing of 50 boys and girls, whom we train for usefulness ; and there is no man, who gives Rs. 6-0-0 per month to the work, and yet I shall need about £1,000-0-0 to carry it on. I look to the living God for all our needs, and the Lord becomes a very real God and Father under these circumstances. Yes, it sometimes occurs that we have scarcity, and sometimes we abound, but seldom for any length of time. Lord, thou hast filled my hands with work, fill also my heart with wisdom. Amen. During the last three years we baptized 206 men and women from 40 villages, and thank God there are more to follow. Pray for a large in-gathering.

More than 16,000 patients, from 151 villages were treated.

Cholera made a long stay in our jungles and 350 died of it, in one week, in October. Govt. report.—In the Charkata village the men were anxious to keep this terrible visitor out of the place, and they had a meeting, at which it was resolved that as the goddess Kali guides the cholera, nine sheep and a young buffalo should be sacrificed to her to gorge the vicious old lady with blood, and so prevent cholera from entering their village. All Christians were forbidden to visit them. This sacrifice was made in the morning, and the poor deluded people congratulated themselves on having thus secured immunity. However in the evening cholera arrived and 18 or 20 died before midnight.

In the Boys' Training School are 38, in the Girls' 31. There are 15 Village Schools. Native brethren itinerate in the villages. Expenditure, Rs. 9,335. Balance in hand, Rs. 4,092.

The Young Man, published at Calcutta, now appears under the name of *Concord*.

Social Reform in India ; its Scope and Importance. These letters, signed A. F., published first in the *Indian Spectator*, are here given to the public in pamphlet form by Mr. Malabari. They combat the views presented by Principal Wordsworth and the disposition to remit to the wonder-working effect of indefinite time the evils of Infant-Marriages and Enforced Widowhood. The fashionable evolution of the day cuts the Gordian knot of all that is mysterious or admirable in universal creation by means of Time. Time has all omnipotence, omniscience and other divine attributes under its ribs, and the scythe of Time makes minced meat of all religion and all philosophies. Why then should we not cast our social burdens upon the shoulders of time, and say to our souls, Eat, drink and be merry ? A. F. does not consider that it is honest or becoming in us to try thus to shuffle off responsibility. The Reform spirit has already accomplished much in India and will accomplish more.

The Teachers' Guild of Gt. Britain and Ireland. The Report sets forth the objects and character of this guild. One of its aims is to circulate information regarding educational methods and movements; another to encourage the training of teachers; in fine, it is to look after the interests of teachers generally. The Guild has 1,555 members. Secretary, J. A. De Morgan, Esq.,

The Exodus to the Hills. Proceedings of the great meeting in Calcutta. We suppose the Simlawallas will say of the body of argument here advanced,—"It pleases them and does not hurt us; let them talk." We present them with this argument on their side: Simla is not so far off as London.

The Rise and Progress of the English Baptist Mission. 25 pp. Ootacamund. This little tract contains the substance of two lectures delivered by the Rev. Thomas Evans. Here is an extract :—

"Madras was not alone in this policy of complicity with idolatry. Bengal took the lead and Mr. Pearce says, "for several years after my arrival in India 3,000 yards of broadcloth were annually sent from the Government stores to adorn Jugganath at Puri."—History also tells us of Lord Auckland making a most gorgeous and expensive offering, in company with Runjeet Singh, at the holy shrine of the Sikhs at Umritsir in the Punjab. As a striking and glorious contrast to such a pitiable policy we have the case of a few faithful ones who stood fast to their Christian principles in those days, and the case of Sir Perigrine Maitland, the then Commander-in-Chief of the Madras Army, stands out in bold relief—for rather than be a partaker of patronage to false gods by permitting a military display at a heathen festival, he nobly sacrificed his high command as Chief of the Madras Army. All honour to the brave moral hero, who at that time stood almost alone in his fidelity to the living God, among the officers of an avaricious Government ready to bow before stock and stone, if such meanness could only secure for them that idol "*Mammon*" on which their hearts were so steadfastly set.".

Madras Christian College Magazine. August. Contents: Man and God ; W. H. Campbell. Archæology ; Jas. Burgess. Notes on Kanchi ; S. M. Natesa Sastra. Rajasekhara ; J. R. Hutchinson. Commensality in India ; T. R. R. Iyer. Literary Notices, Extracts, Science Jottings, &c.

England and India. Lectures by S. Satthianadhan, M. A., LL. B. These lectures are upon English University Life, English Character, System of Education, upon India and India's needs, religious movements, &c. Mr. Satthiandhan seems to have made the most of his residence in England and presents the results of his observations in an interesting and impressive way. He sees well and accordingly describes well. One effect of this pamphlet will probably be to stimulate the desire of many to visit England. But it will be helpful to many who have no expectation of going there. The writer is to be congratulated on his good English style.

Indian Baptist. August. Contents : The Month. Rev. E. A. Stevens, D. D. Open Communion. Is the Practice a Failure ? Visit to Akyab. Services at Ootacamund. Kabir and the Kabirpanth. Notices, News, &c.

Harvest Field August. Contents: Sanscrit and Mission Work; Rev. J. A. Vanes. A Secret Disciple; Rev. G. W. Sawday. Culture and Christianity ; Rev. H. Gulliford. New Mission in Mysore. Notes and Extracts, Notices, News, &c.

We are favoured with the following : The bitter, bitter Cry of Outcast Inventors ; By Thos. Waghorn. Studies in Mission Economics ; by C. H. Carpenter. Administration Report of the P. W. Department. *Christian World*, May 18.

"The Case of Mr. Corbridge and Mr. Day." This is the heading of a Circular which we have received from the Salvation Army, England. As the Report referred to has been already corrected in our columns, further reference is uncalled for.

The Bombay Guardian.

SATURDAY, AUGUST 14, 1886.

THOUGHTS FOR MAHOMEDANS. I.

One of the most common arguments by means of which Mahomedans seek to nullify the claims of Christianity, is that Christians have altered the Bible to suit their own wishes and to cover their deviations from its teachings. The Bible is not reliable because it has been altered. The accounts of patriarchs and other men of God, given by Mahomed and embodied in the Koran often differ in some respects from those which are found in the Old and New Testament as we have them. This is easily explained by Christians. Mahomed was not a literary man, and knew not how to distinguish legendary error from scriptural truth. But Mahomedans say that Mahomed is right and that the Bible is unreliable. They have little acquantance with history, and know not how the Canon of Scripture came to be formed, and they are generally too much biassed to appreciate the proofs by which Christians obtain a demonstration that the Scriptures have been altered. There are, however, some considerations that would impress the more thoughtful among them if presented in a kind and deferential way.

It is well to try to make them understand how very unsatisfying the condition of Christendom was in the days when Mahomed, as the servant of Kadijah, was making his visits to Egypt, Syria and other countries. The great apostasy predicted by Paul and other sacred writers had taken place. Both in the east and west of the Roman Empire corruption had fallen upon the so-called churches of Christ. Every Christian church that Mahomed saw or heard of had pictures or images that were worshipped, and he saw a great deal that must have appeared to him sheer idolatry, when once he had come to regard God as the Living and True God who alone was to be worshipped. And he found the great body of those who claimed to be priests leading lives that were far from commendable; and he also found among the laity that no measure of iniquity was considered unallowable, provided the priests were honoured. The word of God was little thought of; was indeed altogether neglected ; and all manner of traditions and legends honoured in its place. One part of Christendom was warring with another, and one body of Christians was declared heretical by another. The Bishop of Constantinople and the Bishop of Rome were disputing for the title of Universal Bishop. All united in oppressing the Jews from whom they pro-

fessed to have received the Old Testament Scriptures.

Mahomed was doing a good work when he endeavoured to show his countrymen that it was wrong to worship idols, and that they must put away the wretched images that filled the Caaba at Mecca and worship the one living and true God. After he had obtained a certain following, he found himself in the presence of the surrounding nations, and knowing Christianity only in its corruptions allowed himself to believe that they deserved chastisement from heaven for the dishonour done to God by their worship of saints and image-worship and the Mass, and further that God intended that he should be the agent in inflicting this punishment. All this might be true, just as it was true that God raised up Nebuchadnezzar to scourge the Jews and deport them to Babylon. It does not follow from this that Mahomed was a prophet raised up by God to restore the true faith of God's people. But we can easily see how Mahomed, unfamiliar as he was with the essential and distinctive teachings of Jesus Christ, might persuade himself that he had a divine mission.

Jesus Christ had told his servants that they who relied on the sword could not expect the blessing of God, and that his kingdom was not of this world, to be established by violent means. But what was there in the Christianity of that day to make Mahomed aware of this teaching? The days of the martyrs had gone by and the reliance of Christians was upon the State, whose forces and treasures were employed in furthering the system that happened to be favoured by the Emperor.

Jesus Christ had said to his disciples: "By this shall all men know that ye are my disciples, if ye have love one to another." But what was there in the Christianity of Mahomed's day to make him acquainted with this fundamental law of the Church? Nothing whatever.

Jesus Christ was the Lamb of God that taketh away the sin of the world. He was the propitiation for our sins and for those of the whole world. He suffered in our stead, the just for the unjust, that he might bring us to God. But what was there in the religion of Christendom, at the beginning of the 7th century, to make an unlettered man like Mahomed acquainted with this doctrine? He saw all the Christian world worshipping a bit of bread which they affirmed was the very body of Christ, and then eating what they had worshipped.

MADRAS DISTRICT CONVENTION.

The District Convention held at Bangalore from the 29th of July to the 2nd of August was certainly very satisfactory to all present and both enjoyable and profitable to the preachers of the district. The first morning of the Convention found every preacher of the district in Bangalore, and all their wives except two. Those who have seen the programme will remember that each day had a meeting for the promotion of holiness, a session of the Convention, a rally for street-preaching, and evening preaching in the churches. The whole programme of each day was carried out with marked precision except one or two evenings when the rain interfered with the street-preaching. The holiness meetings in the mornings were fraught with special interest; in fact, the theme of these meetings was the supreme subject of all the meetings and sessions, and it was very gratifying to see the unity of the district on this subject. Many testified to receiving new light and refreshing blessings. It was evidently a season of edifying and confirming souls in the higher Christian life.

The opening sermon preached by Dr. Rudisill was well calculated to establish the ministerial brethren in the doctrines of the church to which they belong, and to exclude completely the idea that we should ignore all human helps to the interpretation of the Scriptures. A sound education is a great boon to assist us to penetrate the depth of the Scriptures, and equally useful are a wide research and a perfect understanding of the writings of our forefathers. The man who rejects all human helps and pretends to be led entirely by the Word of God and the Holy Spirit manifests an eccentricity which may lead him into any degree of extravagance. Such a man is liable even to become dangerous, for in many cases he is led more by the caprice of his own imagination than by the orthodox teaching of the Bible and of the Holy Spirit. But the man who is earnestly seeking all the light he can get, is willing to profit by the experience of others and is glad to have the help of others as long and as far as such help assists in the interpretation of Scripture and in the building up of Christian character. Mr. Rudisill believed that John Wesley had as thoroughly understood the Scriptures as any modern man, and had inaugurated a work which seemed to be accomplishing the end of the Gospel as fully as the work of any reformer, and he was not ashamed of being a follower of Mr. Wesley inasmuch as he followed Christ.

On Friday and Sunday evenings Mr. Jacobs preached with telling effect. His usual clearness seemed even to have an additional illuminating ray as he presented the unity of truth, the unity of the Church, the high privileges of Christians, and the imperative duty of all Christians to render perfect and unhesitating obedience to the word of God. The love-feast on Saturday night was a string of continuous testimony to victory through Christ, during the allotted hour and-a-half; then the leader arose and suggested that a few minutes might be spent in short testimonies of only a few words each, when it was evident that there was a deep consciousness of the manifest working of the Holy Spirit.

The subjects allotted to the several brethren in the programme were very well handled indeed. I am not inclined to draw comparisons and graduate those who read papers, for *all* were exceedingly good. But if any impressed me more than the others they were those of D. O. Ernsberger, S. P. Jacobs, and R. E. Carter. A glance at the programme will shew that of the ten subjects taken up three were rules from the Discipline and seven were practical, pertaining to the work immediately in hand. The whole district seemed to be of one opinion on all these subjects. A spectator might have thought in some cases that a greater variety of opinion would have evoked more vigorous discussion. But it is well to remember that all vigorous discussion is simply a means of discovering the truth, and when the truth is arrived at discussion has no place and perfect acquiescence and agreement is the most healthful state of the mature mind.

Second only to the spiritual blessings received was the feeling of unity on the district, which was manifest in every preacher in the district: They sat together in Convention and when their adherence to the disciplinary rules was re-declared they saw that they were all alike in that; when their modes of work were discussed they found that they were all working very much in the same way; before the Convention closed every man in the district felt that he was upheld by every other man, and the universal expression was that there was an assurance of unity on the district which gave greater strength as they went again to their respective fields of work.

Besides the discussion of principles and rules, the convention also expressed their opinion on certain aggressive measures. The writer had arranged to get copies of their resolutions so as to give a general idea of the result of the meeting in this line and to furnish *verbatim* the important resolutions; but up to date they have not come to hand, and I think it unwise to delay longer. It was thought desirable to institute a Missionary Training Home at Bangalore, and an Orphanage. An increase in the staff of workers in the district was thought to be desirable for next year, and an extension of the work in various ways.

The rain on Monday evening prevented a number of us from attending the Bangalore Missionary Conference to which we had been kindly invited by the Rev. W. H. J. Picken of the Wesleyan Tamil Mission.

I forgot to say in the proper place that Mrs. Eddy's paper on "How to Christianize our Servants" was ordered to be printed in pamphlet form. We hope it will be widely circulated and carefully read all over India.

IRA A. RICHARDS.

Bombay, 10th August, 1886.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—During our first year in China while learning the language, we were members of the household of the author of "China and the Chinese." He had come to China over ten years before and was a laborious, studious and painstaking missionary. Principles and methods were discussed whenever we met at the table and elsewhere and no question was more canvassed then the policy of the Bible Societies. It was his opinion that a very limited fund for Bible distribution was needed in China and Japan and that it would be far better to direct the great sums expended in those countries to nominal Christian countries. His claim has been for now nearly thirty years that he has not sold a copy of the Scriptures to a Chinaman. He asserts that the Chinese are familiar with the idea of printing "exhortations to virtue" for free distribution and are offended and repulsed by a demand upon them for a few cash in place of an honourable, straight-forward gift. He decidedly objects to the indiscriminate sale of Scriptures in new localities as he finds that the people become prejudiced against all foreign books and preaching and with difficulty are again persuaded to look into books which they say they cannot understand, or listen to doctrines which are incomprehensible to them.

As we have travelled with him and watched his methods, let us note in brief some of them.

Arriving in a village, he enquires about the school and its teacher and takes in his hand several Christian apologetic books in the classic language, among them some of his writing and a Gospel or two. By a happy address he has won the teacher on his polite side and after a lengthened religious conversation before the school-boys he presents the books and his own visiting-card and withdraws securing outwardly at least the respect of this literary man of the village before the common people.

He sometimes fails to see the teacher or to win his respectful attention to his message, but we confess that his talent of polite and kindly address is rarely baffled and meets success where others often fail. In subsequent months and years, he can call upon that teacher and renew the discussion or add to his Christian books and not unlikely secure him as an inquirer. He claims that as the whole neigh-

bourhood defer to the education of the teacher, to lose his influence is to lose every thing.

If a town is large and has a market or fair, he addresses the throngs who gather about a foreigner in the interior of China, and out of the audience he selects a few men of letters and evident character and deposits with them the tracts and gospels much as he would with the teacher in his school. There is no scramble and he has given the men his card and taken their addresses and the crowd accept the affair as a very legitimate proceeding quite in keeping with their own ways of "exhorting the age."

This missionary has now for several years been going over the same route twice a year and has a chain of some sixty little churches begun and fostered by his own care. He is away from his family six months in the year. A part of the time while he is at home he has classes of inquirers whom he receives for a month or six weeks as his guests and instructs daily in the Scriptures. He appoints elders in these little churches who with no foreign funds are the spiritual leaders of the community.

At this present writing, through a series of articles published in *The Chinese Recorder*, the economical and effective methods of this missionary are being discussed throughout the Christian community of China.

With the wish that India and China may be more free in comparing methods of Evangelization, the above is submitted.

C.

Dear Brother,—The Methodist Publishing House at Lucknow has, at Dr. Johnson's request, recently printed several thousand copies of Mr. D. L. Moody's sermon on the "Prodigal Son," which is now offered for sale at an absolutely nominal price, not paper cost, viz. 8 annas a hundred, which is a little less than 1 pie for a single copy.

This sermon has been written in a most lively, attractive and impressive style. It is said: "One of the most impressive of the Tabernacle services during Mr. Moody's work in Chicago, (America) was that which included his discourse on the "Prodigal Son." The striking characteristics of all his other sermons are prominently present in the one under report. A certain guard or driver to whom Dr. Johnson gave a copy of this sermon said, after its perusal, "that it was the best book he even read in his life"!!! I believe that a careful perusal of this pamphlet by the host of wandering prodigals will, under the divine blessing, have the effect of subduing and causing many of them to repent. Mr. Moody's reference to his mother's deep grief and mighty pleadings with God in behalf of her run-away boy is *so very touching* that it is calculated to send a strange thrill through the reader's inmost soul.

I quote the following: "My father died when we were little children, and my good mother had a hard time with her large family of boys and girls. After a while one of the older boys took it into his head that he could make his fortune all alone by himself, and so he ran away.

"For years and years we heard nothing of him. Sometimes it seemed as if my mother's heart would break. "O, if I could only know he was dead," she would sometimes say, "it would be better than this. May be he is sick and in need, or may be he has fallen in with wicked men, who will make him as bad as themselves."

"We used to sit around the fire on the stormy winter nights and listen to the stories that mother used to tell us about our father, about what he said, how he looked, how he was kind to a friend, and lost a great deal of money by him, and so our little home was mortgaged, and we were poor; but if anybody happened to speak the name of that lost boy a great silence would fall upon us, the tears would come into my mother's eyes and then we would all steal away softly to bed, whispering our good-nights because we felt that the mention of that name was like a sword-thrust "to the heart of our mother."

"After we got to bed we would lie awake and listen to the roaring of the wind among the mountains, thinking perhaps he was out in the cold somewhere ... ... Mother was sitting up to pray for her lost boy. Next morning, perhaps, she would send one of us down to the post-office to ask for a letter, a letter from him, though she never said so. But no letter ever came."

Then Mr. Moody describes in a most touching manner the return and warm reception of his brother, &c.

I have already scattered quite a number of these copies along the Railway line, on which and in Barrack-rooms, I doubt not there are hundreds of prodigals all wandering further and further away from their parents, God, and heaven.

I would cheerfully recommend the wide and free circulation of these messengers of peace among our "Tom Atkins," "Jack Tars," and Railway men. The brethren who are working the Railway lines and running the coffee rooms ought to get and give away hundreds of these pamphlets.

T. E. F. M.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.
Girgaum Back Road—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
Apollo St., Fort.—Rev. C. R. Thoburn, Pastor. Sunday School 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

Grant Road—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

Mazagon—Rev. Ira A. Richards, Pastor. Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

Services every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

DEDICATION SERVICE.

The new Methodist Church in Mazagon will D. V. be dedicated on Monday evening, the 16th instant, at 7-45 o'clock. This chapel has been some time in course of erection and many people have taken a lively interest in it. We now invite all to come and witness the dedication of the building to the service of God, and we further ask all Christians to pray that this building may be a means in the hands of God of bringing many wandering sheep into the fold of God.

Ira A. Richards.

Epitome of News.

Saturday, August 7.

—*Chr. Witness;* Boston: Levi D. Johnson, M. D., who went out with Bishop Taylor and returned to get reinforcements and establish a Mission for the Society of Friends, has not received the encouragement he expected from the Friends and has therefore withdrawn from them and united with the M. E. Church. He will shortly return to Africa to plant a Mission at Mossamedes.

—The following figures are from the last *Economist*, showing the length of railway lines in operation at the close of

	1870. Miles.	1884. Miles.
Europe	64,670	118,510
America	58,850	149,670
Asia	5,120	12,730
Australasia	1,040	7,540
Africa	950	4,100
Total.....	130,630	292,550

—*Times of India;* Bangalore, 6th: A fearful tragedy occurred at 4 p. m. to-day at the 1st Madras Lancers barracks. Thondray, a horse-keeper of the regiment, seized a sword and cut down Jemadar Adjutant Hoosain Khan, killing him on the spot. The horsekeeper then attacked Havildar Major Sheik Ahmed, cutting him severely across the right arm. The murderer was then secured and handed over to the police. The motive for the crime has not yet transpired.

Monday, August 9.

—*Bombay Gazette; Amraoti:* It is said that Mr. M. Fuller, of the American Mission, intends shortly to open a School of Industry at Akola. Mr. Fuller deserves great credit in formulating such a laudable scheme, and every facility ought to be accorded him to carry out his project.

—Serious riots are reported from Shiraz, occasioned by the oppressive taxation to which they were subjected by Sahib Divan, the governor of the province. Four of the military were wounded while of the rioters four were killed and 50 wounded.

Tuesday, August 10.

—Hajee Abdool Karim, pilgrim-broker, has been sentenced to four years' imprisonment for cheating pilgrims.

—*Times of India:* The Bombay Undergraduates will have the full sympathy of the public in their efforts to obtain possession of the fine Library presented to them six years ago by Mr. Premchund Roychund. The only wonder is that the University authorities have not long since anticipated their wishes, but that shows once again the haphazard way in which the authorities have allowed their business to be conducted. The donor writes to regret that the library has not yet been opened to the students; the students demand their rights; and as it was never intended that the University Library should be monopolized as a comfortable office for the Registrar and his clerks, we have no doubt that the matter will be set right at the next meeting of the Senate.

—H. H. the Maharajah Scindiah has been pleased to give Mr. S. Mitter Rs. 2,000 towards defraying the costs of the English translation of the *Mahabharata*, being published by Babu Protapa Chunder Roy of Calcutta.

—*Bombay Gazette:* Information got about the town on Saturday last, that a tomb in Bhungywada had commenced to vibrate, and numbers of people have been flocking from all parts to see it. It appears that no one was ever buried beneath this tomb, but a stone was brought from Marwar about 100 years ago from

the patron saint's grave of the Bhungy caste and interred here. A shed has been lately erected over the tomb, and this shed is easiy shaken by the wind, and the movement of the shed above the tomb makes it appear as if the tomb itself is vibrating. The Bhungies who reside about the place state that the smell is very great since the Municipality erected a public latrine and opened a nightsoil depôt about two years ago, and they attribute this strange occurrence to the stench having become so intolerable that the saint has taken this method of expressing his displeasure against the Municipality.

—A Battery of breech-loading guns, with a complete equipment for twenty-four artillerymen, are being got ready at Spandau, to be sent out to Africa as a present from the Emperor William to the Sultan of Zanzibar.

—The German Government, whose policy at the Cameroons has practically driven away the English missionaries, and created a feeling of deep resentment among the native population, has informed the Basel Mission Association that it will grant the missionaries sent out by that Society the fullest liberty in establishing missions and building churches and schools in the German colony in question.

—*Overland Mail*; July 23: Cardinal Lavigerie has arrived in Rome from Paris, in order to confer with the Pope and the Congregation of the propaganda Fide with the object of arranging the details of his plan for the organisation of Catholic missions in Africa on a very comprehensive scale. The cardinal has also submitted to the Holy See the draft of a convention with France regarding the arrangements to be made in connection with missions in French possessions. He has assured the Pope that there is no question of expelling the Italian Catholic missionaries from Tunis.

—*The Rock, on Henry Ward Beecher*: The lecture by this well-known American divine given in Exeter Hall on Monday evening, naturally attracted a crowded meeting. The body of the hall was well filled but the platform was conspicuously empty, except the first row and a half. The lecture was admirably delivered with all the accompaniments of matter and manner peculiar to Mr. Beecher. Though in his seventy-third year his old "force" of former years seemed in no way abated His views on certain points connected with Biblical lore were plainly in unison with the Darwinian interpretation. The Lecturer stated that man's first appearance in the world was in a state of savage life of the lowest type; that gradually, by the aid of the exercise of the cerebral functions, he passed into higher phases of civilisation, after long intervals of time. Egypt was the first great training school of the human race; then Greece. Mr. Beecher's notion about the advantages of education purely secular is not in accordance with the moral statistics of crime. It is in evidence that crime and mere secular education are all the world over in corresponding proportion. The more the people are educated in knowledge purely secular, without religion, the more crimes are committed. This is so in Prussia, where compulsory education is a matter of State policy, and where crime is fifteen times greater than in France, where the majority of the people can neither read nor write. His description of "a Conservative," accompanied with very clever powers of mimicature, carried to the verge of bad taste, elicited distinct symptoms of disapprobation. Hisses were freely heard throughout the hall on one or two occasions, this being one of them. By a few passages, savouring strongly of vulgarity, Mr. Beecher spoiled a good demonstration. The title of his lecture was "The Reign of the people," and, as may be supposed, he gave the palm of excellence to his own country. His dry humour elicited constant applause, and gave to his subject considerable relief. On the whole his effort was not his best. There was a manifest desire to catch the ear of the democratic portion of the people, and in the endeavours to do this he occasionally went just a little too far. There cannot be a second opinion as to Mr. Beecher's brilliant powers of oratory and as a popular lecturer he is not excelled by any one. But within the last few years he has apparently been breaking loose from many of his former articles of belief, and in his excessive desire to consider himself "a free man" he seems to have gone to an extreme in free thinking.

—*Indian Chr. Herald:* We are glad to observe that active measures are now being taken, and that by influential members of the European community, for the repression of the social evil. A large and influential meeting was held at the Town Hall this week to consider what steps should be taken to check the most alarming spread of this evil in the European and Eurasian community of Calcutta. The evil is not confined to the European and Eurasian community; it exists in the most alarming state in the Native community, and we do trust that some steps will be taken to repress the evil in the Native quarter of the town. The leaders of Native Society should be invited to join the movement, and whatever measures are taken for one section of the community, should be taken, as far as possible, for the other as well.

Wednesday, August 11.

—*Indian Spectator:* "Widows are not at all ill-treated by any." Here are cases in point—very recent cases both of them:—(1) Gangabai, at present aged 16, daughter of————of Bombay, by caste Karada Brahman, was married at 11 to Vasudeva, son of————in the Konkan. Twenty-nine days after the marriage ceremony the bridegroom died. Gangabai, the girl widow, remained at her father-in-law's for about a year and then returned to Bombay to her father's. Here Gangabai could not pull on with her step-mother—her own mother had died when she was only 9 days—so she went back to her father-in-law's. But she was told by her mother-in-law that she could not be kept there unless her father at Bombay provided for her maintenance, and unless she got her head shaved. Gangabai therefore once more came back to Bombay. Her father offered to take her in if she got her head shaved. This she did not like to do, and was therefore asked to do with herself what she liked. The unhappy outcast then went to her late mother's sister, but here too the shaving of the head was made a *sine qua non* of admission. One more trial—Gangabai called upon her late mother's brother, who, again, insisted upon the head-shaving. In despair the girl left Bombay and engaged herself as a cook in the house of a Brahman Munsif at Baroda. For three months she found some rest there as a menial, but even this was not to last. The Munsif's caste-people coming to hear of the matter told him that he ought to have her head shaved. The Munsif was somewhat of a tender-hearted man; he put the matter before her, and seeing her firm on that one point, he paid her her wages and train-fare for Bombay. Once more cast adrift, the little waif is seen by a fellow-traveller—a Gujarati widow—sobbing in the carriage. To her Gangabai unburdens herself, and by her she is advised to go to Mr. Madhavadas Rogonathdas who would treat her like his own child. Gangabai, the martyr, is now safe from further persecution. Such is her story, as it has been placed before me.

(II). The other story is about a Gujrati Bania girl, very well connected. She too lost her husband while yet a girl, and has since been living with her father When she sees that all her brothers and their wives are so happy, the girl naturally feels moping She seeks corners and sits crying by the hour. In this state she is sometimes surprised by female visitors who are at a loss to understand why she is always in tears. If one of these friends sits by her side and tries to draw her out, she is at once remonstrated with by the relatives —"come on, come along, what's the use of talking with that crazy thing; she is mad." And forsooth her dear relations *are* driving her mad. One night the widow flies from home, no doubt seized by some desperate thought. But she is soon overtaken by her father and brothers who, though once they stood in the rank of reformers, take her back home, deal with her as a dangerous maniac and keep her in confinement.

—*Bombay Diocesan Record* on the "Comparison of Zoroastrianism and Christianity:" What Dr. McCaul, then, in this "Old Paths" has done for Modern Judaism, what Dr. Pfander and Mr. Leupold have done for Mahomedanism, what father Goreh, Mr. Baba Padmanji, and others have laboured to do with regard to the Vedas and Purans of Hinduism, our present writer (who, we are glad to know, is a member of our Church in this Diocese), is striving with others to do for Parseeism and its sacred writings. But he is not destructive only, in his treatise: while he points out the weaknesses of the Zoroastrian system, he also institutes a comparison between it and Christianity, and adduces many of the well-known evidences for the latter. Showing that Zoroastrianism lacks alike the notes and the credentials of a true faith, he brings into contrast by plentiful argument and quotation from the Christian Scriptures, the view of that better Faith, which being instituted by the One Who 'knew what was in man,' really reaches to his deepest moral needs.

—*Times of Goa:* We have received the following Proclamation from many of our countrymen in British India, and, as we believe it to express the dearest and innate sentiments and wishes of the majority of our countrymen—nay, of the whole of our community scattered throughout those lands—as regards the cession of Bombay and other places to the *Propaganda Fide* for the sum of seven *lakhs* of rupees and a *Cardinal's hat* for the Goan Archbishop, we gladly give it a prominent insertion in our columns:—

PROCLAMATION.

Be it known to all whom it may concern that we, the *Subditos* of His Grace the Archbishop of Goa and Primate of the East, do hereby give notice, and do hereby publicly declare, upon our honour and by the faith of our fathers, that, we shall never hand over our churches, and our chapels, or the other church properties, and funds of the Padroado to any but our own duly elected and constituted clergy: and, that rather than be guilty of an act so mean we would rather that a bonfire be kindled of them all, as a token to posterity of the great disgust and anger that we feel at the nefarious transactions said to have been concluded by the signing of the stipulations of the new concordat of 22nd May last.

And of this declaration we do hereby set our respective hands.

Thursday, August 12.

—The Str. *Ancona*, with English Mails, left Aden for Bombay, Wednesday, 9 a. m.

—An up-country paper learns that Mr. A. R. Colquhoun is to have charge of the frontier between Upper Assam and the Irrawaddy at Bhamo, and will be Deputy Commissioner of the Mogoung district. His work will be to bring the rude tribes into order and open up communication with Assam, if possible. A Bombay paper is therefore, entirely wrong when it professes to see the "restlessness of the explorer" in the fact that Mr. Colquhoun goes to the Northern Burmah frontier in the cold season. Mr. Colquhoun has shown that he can reduce a district to order, for Sagain is now the quietest district in Upper Burmah.

—Mr. H. E Perkins, C. S., Commissioner of the Rawal Pindi Division, retires from the

service at the beginning of the cold weather' He proposes, however, to remain in India; and to join the Church Missionary Society at Amritsar as an honorary lay-worker. Mr. Perkins's father was a well-known and highly-honoured Missionary for many years in the North-West Provinces; and the Lahore paper says that Mr. Perkins himself, in following in the steps of his father, will be only carrying out a desire he has cherished during the whole of his life as a civilian.

—In the course of the trials of Anarchists at Chicago, some startling testimony has been given of a widespread conspiracy existing prior to the outbreak at Chicago. Several of the prisoners have been recognized as men who fired weapons and led the mob, and also as having taken part in previous meetings, when the outbreak was planned.

—*Liberal and New Dispensation:* It is with a sort of excusable pride that we read the Bengal Librarian's favourable testimony to the work of the literature of the New Dispensation. In successive reports he has pointed out the fact that the publications of our Church are markedly different in tone, style, thought and treatment from those that usually come out of the Bengali press. The reason is obvious The New Dispensation has given a new method to thought, and as a method itself, it is sure to present subjects from new and unexpected stand-points of view. Our exposition of Christ is sure to differ from that of the traditional preachers of his doctrines, and the way in which Chaitanya has been presented has much to do with the outburst of Vaishnava zeal which has lately manifested itself in Hindu Society. In communities where we marked nothing but exclusiveness we now notice catholicity and eclectic inclusiveness. Christ is not hated now as he was years ago; Chaitanya is not ridiculed as he was before our Church took up *khol* and *kartal*. All this is the outcome of the new method of the New Dispensation. It has given a turning point to Hindu thought and literature and for many a day to come it will exercise a potent influence upon religious speculations in the land.

—*N. Y. Evangelist:* Some bibliographer who has been looking over the odd literature contained in the big Boston library, finds that over a hundred works have been written since 1800, setting the beginning of the millennium somewhere between 1885 and 1890 There are no imminent signs of its vicinity yet, but perhaps something may happen within the next four years which will alter the aspect of the moral universe.

—*Concord:* The re-entry of Babu Amrita Lal Roy into the folds of the Hindu Samaj, we hear, has not turned up a smooth affair altogether, as was expected. The Vaidyas of Calcutta, perhaps with very few exceptions, are bitterly opposed to taking him back. They are trying to prove that the *Prayaschitta* he performed as his atonement was not valid, and was neither authorized by respectable *Smartas* nor accepted by the majority of Vaidyas. It will be a hard thing for Mr. Roy, if he be again cast away in spite of his submitting to the prescribed ordeal.

—*The Messenger: Apropos* of the Hostel system, we have often thought that these lodging-house might be introduced by missionaries with very great advantage in lieu of certain unsuccessful and languishing Mission Colleges. Why should missionary societies spend large annual sums of money in maintaining expensive and unsuccessful higher educational institutions, when the object aimed at, *viz.*, the instructing of the students in religious truth, might be more cheaply and equally well won if these youths were induced to attend the far superior Government Colleges, and then afterwards to return for food and sleeping to a hostel or boarding-house under missionary influence and management? Few Native Christians will send their sons to a Christian College if they can secure better advantages in the shape of scholarships, teaching, &c., in a Government Institution. And can we blame them for doing so? Is it not just what we ourselves do with our sons at home? The fact is, the time has come, when missionaries in the mofussil would do well to withdraw from the higher education of natives altogether. A long experience has proved it to be unremunerative considering its extravagant cost. Let them, however, keep up their high schools, many of which can show an attendance of 500 scholars; but the thinly-attended College department, where 12 or 15 incipient F. A.'s or B. A.'s attend at the most, let that go to the wall. A special missionary, and sometimes two, cannot well be spared for so limited a sphere as the daily teaching of a dozen boys.

Friday, August 13.

—Deaths last week, 286.

—News from Burmah states that Sir Charles Bernard left Mandalay for Bhamo on the 8th instant. During the week ending 8th instant Bhamo and the frontier are reported quiet. The districts of Sagaing, Shwebo, Yen and Pagan are undisturbed. The revenue is coming in satisfactorily. In Shwebo and Kyankee everything is quiet, and Mandalay town and district fairly quiet. There has been successful expeditions to clear out some dacoit villages. Near the capital of Ava everything is generally quiet, except in the south-west of the district. The situation in Myingyan and Mimbu is unchanged. The Salin garrison had a successful encounter with the insurgents, in which Captain Atkinson, of the Hampshire Regiment, was killed. Reinforcements are being sent to Myingyan and the Yemethen districts, where several gangs of dacoits are reported.

—Young crops are said to be in good condition everywhere in all districts of the presidency, but more rain is still wanted in several districts.

—Mr. E. T. Candy will act as Judicial Commissioner in Sind and Judge of the Sudder Court in that province during the absence of Mr. G. M. Macpherson, or till further orders.

—Government has issued the following resolution:—The Kattywar Chiefs have offered to pay Dr. Bhandarkar's travelling expenses in case Government sanction his deputation to the Oriental Congress at Vienna. This offer is accepted. It gives great satisfaction to his Excellency in Council to depute to the Congress so eminent a scholar, who will represent worthily the learning of the Presidency; and his Excellency in Council wishes to place on record his appreciation of Dr. Bhandarkar's public spirit in going at personal inconvenience, and of the valuable aid generously given to this scientific mission by the Kattywar Chiefs.

—Fall of rain, Fort, to date, 84 inches.

Selections.

PASTEUR MONOD

AT THE MILDMAY CONFERENCE

I AM not going to tell you about the sin of doing this thing or that thing, of going to that place, or playing this game or the other. Settle that between yourselves and your God. I am specially instructed by the word of God not to judge my brother on matters on which I have no law set down in the Book. But I will tell you what is the sin. The sin is in the heart. What sin? Don't always speak about temper; it seems temper must be a very dreadful sin. I suppose it is the quiet people who are always down upon temper. There are a great many worse sins than temper—pride for instance, covetousness, selfishness, censoriousness, slothfulness, grinding down the faces of the poor and trying to make the most out of their labour, and telling them, "Well, if you won't give your labour at such a price, you may do without me and my custom." What is that but to say just what the burglar says, "Your money or your life" Yes, you take the money of the poor, because you refuse to give it. You can see that in a great many persons calling themselves Christians. Then there are levity, dissembling, sensuousness, gormandising, and ever so many other things. Let us find them out for ourselves. And there are not only sins of the flesh, but the Apostle reminds us of sins of the mind: "Fulfilling the desires of the flesh and of the mind" Again, in Corinthians, is a well-known passage, he says, "Cleanse yourselves from all filthiness of the flesh and spirit." Let us look into this "all filthiness of the flesh and of the spirit"—our imaginations, the pictures we make for ourselves, or that arise within us; if they are not in accordance with the law of God, we must have done with them all, and we must confess them as sin. We have by our sinning offended God. We have been disloyal to Christ, as we were told by our Chairman the first day. It is base desertion; we have grieved the Spirit; we have weakened the Church; we have scandalised the world. And we have excused all this to ourselves because we say we are Christians. My main point is this, that we should understand at last that our being Christians, instead of being an excuse, is, on the contrary, a most aggravating circumstance to every sin that we may commit, because we sin against knowledge. We sin against abundance of light, and, especially in this land of Bible-reading and churches and chapels, we sin against our Christian experience. We sin not only against the law of God, but the love of God; against God's dealings with us in providence, by the joys He has sent to us, by the sorrows with which He has chastened us and endeavoured to prune us, that we should bring forth more fruit. Has He succeeded? Have we brought forth more fruit?

I do not deal in any sweeping assertions, but I speak to each one as though he were alone; let him answer for himself. Have we derived from God's dealings with us in providence all that we should have derived? We have sinned against our own promises every time we have come to the Lord's table, for instance. We have professed to be his, and promised to serve Him, and many a time we have made some solemn promise, perhaps in such a meeting as this. Have we been faithful to it? Ah! we have sinned against the promise of God. If we had kept hold of the promise of God we would not have offended Him. We have been consecrated to God, as we have been told, by his will, by the death of the Christ, by the power of the Holy Ghost, and by personal decision How is it that we have gone back many of us? How is it that God has to say to us: "Ye did run well; who did hinder you that ye should not obey the truth?" How is it? By lack of will for one thing, when tribulation came, when persecution came. There may be Christians who are more persecuted than we for the name of Christ; we had better try to find out why. Have you anything to suffer for his name? And when we have to suffer, do we accept it, or do we think we should draw back a little—that we are going just a trifle too far. Then it may be by lack of faith. That is to say, God always leads on to more difficult duties that involve greater trials—that is the way to strengthen our faith, and the only way. When there comes a new trial of faith, do we go on and gain a new victory or draw back? If we draw back it will not take many months or days for us to have lost all our strength, or to have defiled all our consecration. Remember that the sin of Christians is what is represented by the sin of Judah and Jerusalem which was worse than the sin of Samaria; just because they were the consecrated people and had the Temple.

So we fail by looking back, or lacking sym-

pathy. That is the great lack in our Christianity or our Christendom—the lack of sympathy with men. And why? Because we have not been separated enough unto God—that is the reason why we have been too widely separated from men. In what sense? Too widely separated from their lives, from their hearts, from their sins and sorrows, to enable us to understand them, to come to them, to love them, to make them feel that we love them, and to help them up. That is what is needed now-a-days. The time has gone by when a Christian might be characterised by everything that he did not do. He didn't go here, and he didn't go there; he didn't do this, and he didn't do that. The world wants to know what he does do, and what he is. The world, as has been said, wants walking Bibles; and if we are not walking Bibles we are walking libels—walking libels upon Christ and upon the Gospel. We say we are the body of Christ, members of Christ; and if the world sees that a Christian never finds time to give himself any trouble to move about a bit for the sake of others, or if it finds that the conversion of such a Christian is by no means to edification, but rather the other way, and tends to lower one's heart, what will it say? Shall we give them reason to believe that Christ's body is a paralysed body? Is that what we want to show the world? Then the world will say, if you are not separated to your Lord, What is the difference between you and us? and if you are separated to your God, Where is your God, and what kind of a God is He?

Now, brethren, I will not go further into these sins. There is, besides the sins you know of, the great mass of unrecognised sin. Therefore the psalmist says, "cleanse Thou me from secret faults." But the greatest of all sins is that we have made our Christian doctrine and profession an excuse for sin. We have limited the Holy Ghost. We have made the will of God an excuse for offending God Yea (shall I say so?) we have used the blood of Christ as a purple cloak for our iniquity. Is it not true that "the blood of Christ cleanseth from all sin?" It is true. Is it not true that "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity?" Yes. But what is not true is, that we can go on sinning under cover of the blood of Christ, and that God won't see through our lies and our impositions. That is not true. You say, Is there no difference? Are there no privileges for us as Christians? If we have the name of Christ on our lips, does our life matter so much? Is there no difference? Yes, there is a difference, and I will tell you what it is. It is very plainly taught us in the word of God. It is in Hebrews x. There is a difference. They used to be under the law—now we are under grace. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

AN AUTOBIOGRAPHY.

(By Rev. J. Hudson Taylor, founder of the China Inland Mission.)

"PERHAPS you may be interested in knowing that many years ago, probably about 1830, the heart of my dear father, then himself an earnest evangelist was deeply stirred as to the spiritual state of China by reading several books, and especially an account of the travels of Captain Basil Hall. His circumstances [illegible] as to preclude the hope of his ever [illegible]na for personal service, but he pray God that if He should give him [illegible]e might be called and privileged to [illegible]ur in the vast needy empire which was then apparently so sealed against the truth. I was not aware of this desire or prayer myself until after my return to England, after more than seven years' absence in the mission field, but it was very interesting then to know how prayer offered before my birth had been answered in this matter. All thought of my becoming a missionary was abandoned by my dear parents on account of the feebleness of my health; still, when the time came God gave increased health and strength, and many stronger men and women have passed away from among our ranks, while hitherto my own life has been spared, and strength has been given for not a little toilsome service at home and here in the mission cause.

"I had many opportunities in early life of learning the value of prayer and of the Word of God, for it was the delight of my dear parents to point out that if there were such a being as God, to trust Him and to obey Him, and to be fully devoted to his service, was of necessity the wisest and the best course for myself as well as for others. Still, with these helpful examples and precepts, my heart was unchanged. Ofttimes I had tried to make myself a Christain, and I need not say had failed in such efforts, and at last I began to think that from some cause or other salvation was not for me, and that the only thing left for me was to take my fill of this world, as there was no hope beyond the grave.

"In this state of mind, coming in contact with persons of sceptical and infidel views, I accepted their teaching, only too thankful for some hope of escape from the doom which, if my parents were right and the Bible true, awaited the impenitent. It may seem strange to say, but I have often felt very thankful for the experience of this time of scepticism. The inconsistencies of Christian people, professing to believe their Bible, while living just as they would do if there were no Bible, was one of the strongest arguments of my sceptical companions, and I frequently felt then, and said, that if I pretended to believe the Bible, I would at any rate attempt to live by it, put it fairly to the test, and, if it failed to prove true and reliable, throw it overboard altogether. These views followed me when the Lord was pleased to bring me to light and salvation, and I think I may say I *have* put God's Word to the test. It has never failed me; and I have never had any reason to regret the confidence I have put in the promises, or to deplore following the guidance I have found in its directions.

"Let me tell you how God answered the prayers of my dear mother and of my beloved sister for my conversion. On a day which I shall never forget, when I was about fifteen years of age, my dear mother being absent from home some seventy or eighty miles away, I had a holiday, and in the afternoon looked through my father's library to find some books with which to while away the unoccupied time. Nothing attracting me, I looked through a little basket of pamphlets, and selected from them a gospel tract which looked attractive, saying to myself, 'There will be an interesting story at the commencement, and a sermon or moral at the end; I will take the former, and leave the latter for those who like it.'

"I sat down to read the little book in an utterly unconcerned state of mind, indeed, believing at the time that if there were any salvation it was not for me, and with a distinct intention to put down the book as soon as it became prosy. I may say that it was not uncommon in those days to call conversion 'becoming serious' and, judging by the faces of some of its professors, it appeared to be a very serious matter indeed. Would it not be well if the people of God always had tell-tale faces, which told of the blessings and joys of salvation so unmistakably, that unconverted people would call conversion 'becoming joyful' instead of 'becoming serious?'

"I little knew at this time what was going on in the heart of my dear mother, seventy or eighty miles away. She arose from the dinner-table that afternoon with an intense yearning for the conversion of her boy, and feeling that, being from home, and having more leisure than she would otherwise have, there was a special opportunity afforded her of pleading with God for me. She went to her bedroom and turned the key in the door, resolved not to leave the room until her prayers were answered. Hour after hour did that dear mother plead for me, until at length she could pray no longer, but could only praise God for that which His Spirit taught her had already been accomplished—the conversion of her only son.

"I, in the meantime, had been led in the way I have narrated to take up this little Gospel tract, and while reading it was struck with the expression, 'The finished work of Christ.' The thought passed though my mind, Why does the author use this expression, 'The finished work of Christ?' Why not the 'atoning,' or propitiatory work?' and the words, 'It is finished,' at once suggested themselves. What was finished? and I at once mentally replied, 'A full and perfect atonement and satisfaction for sin was offered; the debt was paid by the Substitute; Christ died for our sins, and not for ours only, but also for the sins of the whole world.' Then arose the thought, 'If the whole work was finished, the whole debt was paid; what is there left for me to do?' With it came the joyful conviction, as light was flashed into my soul by the Holy Spirit, that there was nothing in the world to be done but to fall down on one's knees and, accepting this Saviour and His salvation, to praise God evermore. While my dear mother was praising God on her knees in her closet, I was praising Him in the old warehouse, to which I had retired to read at my leisure this little book.

"It was several days afterwards ere I ventured to make my beloved sister the confidante of my joy, and then got her promise not to tell anyone about this soul-secret. But when my dear mother came home a fortnight later, I was the first to meet her at the door and to tell her I had such glad news to give her. I can almost feel that dear mother's arms around my neck as she pressed me to her bosom and said, 'I know, my boy; I have been rejoicing for a fortnight in the glad tidings you have to tell me.'

"'Why,' I asked in surprise, 'has Amelia broken her promise? She promised me she would tell no one.'

"My dear mother assured me that it was not from man that she had learned the tidings, and told me the little incident I have mentioned before. You will agree with me that it would be strange indeed if I were not a believer in the power of prayer.

"Nor was this all. Some little time later I picked up a pocket-book, exactly like one of my own, and, thinking it was my own, opened it. The lines that caught my eye were an entry in the little diary belonging to my sister to the effect that she would give herself daily to prayer until God answered in the conversion of her brother. Exactly one month afterwards God was pleased to turn me from darkness to light! You will not think it strange that one brought up in such a circle, and saved under such circumstances, was led to feel from the commencement of his Christian life that the promises were very real, and that prayer was, in sober matter-of-fact, transacting business with God, whether on one's own behalf, or on the behalf of those for whom one sought for blessing.—(*China's Millions.*)

Miscellany.

—*Report of the Am. Madura Mission:* A series of questions asked the missionaries and agents referred to the morality of Christians as compared with non-Christians of their own

grade of society. The replies are unanimous that the use of intoxicating liquors and drunkenness is far less frequent among our adherents then in the classes they have left. The missionaries are abstainers: the mission agents are required to be such, and from this position it is found less difficult to direct public opinion among their people. Profanity, as we understand it, may be said to be an inconceivable vice to the Hindu. When enraged he curses his gods with unmeasured abuse. But the more common he uses their name the more meritorious it is to him. The Hindu most commonly lets loose his rage in torrents of obscenity and filth and expresses the feelings of his heart in lewd and lustful songs Every village has a repertory of such songs. Every child in the village sings them; people are not ashamed of what is shameful. Christianity has made the Christian's home more decent and has replaced these filthy songs by those of a very different character. There is a good supply of religious and moral songs for children in native metres. The boarding schools in which hundreds, if not thousands, of our people have been trained under the eye and care of missionary families, for several years in their childhood, now during more that forty years has much affected the morals of the Christian community; though not as much as would have been the case did not our people live mixed up with the non-Christian population of the towns and villages. Mr. Hazen says: "The Christians are more truthful, more honest, and more peaceable than their neighbours. Hindus as well as Christians can see a growth in moral character among Christians." And, says Mr. Chandler, "did they not show an improvement in manners and morals I should indeed be discouraged. A thorough reformation is not a thing of a day. But the leavening process is certainly going on."

Whatever we may have thus far attained there can be no doubt that the instruction of the congregations and especially the boarding schools, and the trained Christian family are laying a substantial foundation for the morals of coming generations of Christians. We do not forget the vices and wickedness that seem inbred in oriental character, some of them not wholly absent in the occidental; the want of independence, the want of real moral courage in standing up for what is known to be right: the defensive vices of the weak and oppressed against the rich and the strong, flattery and deceit, the vices incident to the climate, procrastination and laziness, and the darker vices to which human nature must confess parentage. What we claim is improvement; and this not by any means unattended by drawbacks and losses. The missionary of one station writes: "We decided to abandon one of our old and lifeless congregations. The door of the prayer-house was locked for nine months and the people left to themselves to think upon their condition. After good evidence of repentance and written pledges we have re-entered their names and resumed work with them."

A catechism called Spiritual Milk embodying the outlines of Christian doctrines and duties is in general used in our congregations; after that the Scriptures are the chief text, book employed. After a year or so devoted to the catechism the narratives of the Old and New Testament with well selected verses give a chance for progress. Mr. Tracy says: "I have endeavoured to lay aside the childish method of question and answer as early as possible. Native Christians should be able to put into their own language connected and complete narratives from the Scriptures. They will never be a means of imparting Christian truth to those about them in an interesting manner till they do. This I constantly aim to impress upon them as a privilege and duty. In one or two congregations the results are more cheering. In others nothing but laziness stands in way."

Our adherents come from a festival-keeping people and these festivals are chiefly religious. To an illiterate and unintellectual people the festivals is more of consequence as an influencing and teaching instrument and more needful to their social happiness than to a people possessed of books and culture and mental resources and discipline. Though a tree derives nine-tenths of its substance from the gases of the air it will not do to suspend it in air, that is if we would have it live and grow. It must touch the earth in order to grow into the air. It may be that those who have undertaken to shape the church-life of the orient have not made sufficient account of the difference between their people and themselves. Of late years more attention has been given to festivals and with good results. Beside the usual Christian festivals, at many stations a harvest festival, a church anniversary, a school celebration, or the dedication of churches are made occasions of religious festivity.

The monthly or semi-monthly meetings of the missionary with his agents afford opportunity for instruction on the assigned subjects and also others of his own choosing. Inquiries as to their reading show that a large number of the pastors and catechists have read the Bible through within the year. The list of books read through include all the recent issues of vernacular Christian books to which we could suppose they might have access and such English books as would most help them in their work, such for instance as Geikies' Life of Christ, Geikie's Hours with the Bible, the Life of St. Paul, W. Smith's Old Testament History, various commentaries on particular books, the Life of Finney, of Wicklife, Mozumdar's Oriental Christ, Farrar's Seekers after Truth, Dod's Mohammed, Buddha and Christ, Irving's Mohammed. The teaching of the Apostles, History of Ceylon. Many have access to the reading rooms, to daily and weekly newspapers. All take and read the Nagercoil, and Tract Society's periodicals and those published in the mission.

—The New York *Christian Advocate* replies in this comprehensive way to the question, "Is a cyclone a visitation of God, or a mere phenomenon of natural law?":

You appear to think that if one is true, the other is necessarily not. We have no such trouble as that in our thinking. We can believe a cyclone to be a phenomenon of natural law and an act of God. We have no trouble in our creed with *reproving* a boy for throwing a piece of orange skin upon the pavement, by means of which a man falls down and breaks his leg, accounting for the fall and the breaking of the leg by *natural law*, and then exhorting the man to be resigned to the *providence* of God; assuring him that the breaking of his leg, with all of its consequences, occurred to him in the providence of God, and will work together with other things, if he loves God, for his good; sympathizing with his wife and children in the view of the pain it gives them, and the *inconvenience it puts them to*; summoning the surgeon to *cure the leg* as soon as possible, and if it is unaccountably delayed, assuring the man that the delay is all right; and if the surgeon is proved to be guilty of *malpractice*, sitting on a jury, finding him *guilty*, and mulcting him in heavy damages; and if the man be a Christian, and finally dies from the result of *malpractice*, preaching a sermon from the text "Precious in the sight of Lord is the death of His saints." Not only can we do all this without the slightest intellectual difficulty in our creed, but require but one assumption to make it all possible and harmonious, so far as nature and religion are concerned. And that assumption is the being of a personal God—omniscient, omnipresent, omnipotent, full of love, capable of accomplishing His beneficent purposes through *second causes*, and through spirit influences which move human hearts and which mould human character, without destroying man's freedom of choice.

TELEGRAPHIC NEWS.

London, August 5th: Yesterday's telegram from St. Petersburg referred to the Russo-Chinese frontier being settled, and not the Afghan frontier as stated.—The Right Hon. Arthur Wellesley Peel has been re-elected Speaker of the House of Commons.—A meeting of the Irish Members of the House of Commons was held in Dublin to-day, at which Mr. Parnell presided, to discuss the position in view of the change of Government. The meeting was unanimously of opinion that Mr. Gladstone's Home Rule Bill was the only one that would be acceptable to the Irish party, and, furthermore, that a reduction of rents and suspension of evictions were necessary.—A meeting of Liberals was held to-day at Devonshire House, at which Lord Hartington urged the mingling in Parliament of the Liberal Unionists and Liberals and that they should be united, except in regard to the Irish question. Mr. Chamberlain, who was present, agreed to Lord Hartington's proposals, which were also agreed to by the meeting.

Paris, 5th: The French Government has declared that it will continue to protect the French Missions in China, notwithstanding the concordat between the Vatican and China, and that the Vatican must be answerable for the result of Monsignor Agliardi's nomination as Apostolic Delegate at Pekin.

London, 7th: In the House of Commons last night, new writs were moved for those members who have accepted office from the Crown. The House then adjourned. Both Houses will re-assemble on the 19th inst. The *Times*, in a leading article to-day, dwells on the growing importance of China, which, it says, renders it essential to encourage cordial relations between that country and Great Britain in view of combating Russian aggression.

Fiume, 7th: One hundred and thirty cases of cholera and forty-two deaths have taken place at Barletta on the Adriatic coast.

London, 8th: Morning.—All the ministers have been re-elected without opposition, with the exception of Mr. Henry Mathews, Q. C., the Secretary of State for the Home Department.—The members of the Cabinet are yet undecided as to whether there will be an autumn session of Parliament or not. The Liberal Unionists are generally opposed to an autumn session.—The post of legal adviser to the Viceregal Council, now held by the Hon. C. P. Ilbert, has been offered to Mr. Andrew Scoble.—The rioting in Belfast was renewed yesterday with greater vigour than ever. The police were again compelled to fire on the mob many of whom were wounded.—(Afternoon.) —The rioting in Belfast continues unabated, and culminated yesterday evening in a pitched battle of the fiercest character between the mob and the police who opened a brisk fire on the rioters. The casualties are not yet definitely known, but upwards of fifty rioters are known to have been wounded and many of them fatally.—Paradings of the different parties and bands of music are now strictly prohibited.

Rome, 8th: An agreement has been concluded between Portugal and the Vatican, by which the Archbishop of Goa becomes Patriarch, and Portugal nominates certain Bishops, whilst the Vatican exercises full spiritual sway over the rest of India.

Vienna, 8th: A meeting between the Emperor Francis Joseph of Austria and the Emperor William of Germany will take place to-day at Gastein. Prince Bismarck will also be present. The absence of the Russian representative from the meeting is regarded as a proof that the Triple Alliance is broken.

London, 9th: The rioting in Belfast continued all day yesterday and [illegible] rioters were killed. The authorities are despatching further reinforcements of police troops to the scene of the disturbances. A note from Lord Roseberry, respecting the

action of Russia in declaring Batoum to be no longer a free port is contrary to article 59 of the Berlin Treaty and that England cannot recognise such action.

Constantinople, 9th: Two additional Turkish army corps have been ordered to Macedonia as a precaution against the designs of Greece upon that province and the intrigues of Russia in that quarter.

Vienna, 9th: Count Kalnoky, the Austrian Minister for Foreign Affairs, has arrived at Gastein, where he has had interviews with the Emperor Francis Joseph and afterwards with Prince Bismarck. The *Wiener Allgemeine Zeitung*, in an article on the meeting of the two Emperors, says that the result will be to fortify the friendship of the two Sovereigns and the people of the two Empires.

London, 10th: There was rioting at intervals yesterday in Belfast, and the police again opened fire on the mob. Up to the present eleven rioters have been shot dead and one hundred wounded. —One thousand additional cavalry and infantry have arrived in Belfast, and the authorities are preparing to proclaim martial law there.—The Mediterranean Squadron, under the command of H. R. H. the Duke of Edinburgh, has arrived at Alexandria. His Royal Highness and his nephew, Prince George, landed yesterday.

London, 11th: At the funeral yesterday, at Belfast, of one of the victims who was killed in the encounter between the police and the mob last Sunday, a collision took place between the two factions within the precincts of the cemetery. A strong body of constabulary eventually quelled the disturbance and dispersed the mob, but not before extreme measures were resorted to and one of the rioters was killed by the bullets of the police. Twelve arrests were made. With the exception of this incident the town is quieter.—Sir Richard Assheton Cross, who was lately raised to the Peerage, has assumed the title of Viscount Warrington.—(*Evening*).—*The Marquis of Salisbury received a deputation this morning from the Committee of the Imperial Federation League, who waited upon his lordship to urge that England, as the mother-country would take some interest in the movement which they represented in order to secure her help in the questions affecting the future welfare and independence and well-being of her colonies, and formulate some proposals for the advancement of the same.* His lordship, in his reply, declared to the deputation that he was fully impressed with the importance and growth of the movement which they so ably represented, and, in consequence thereof, he was, on his part, ever mindful of the duty which circumstances had imposed on those who had charge of the Government to whom they looked for the protection of the Empire. His lordship, however, believed that it would be best for him to abstain for the present from a premature formulation of the proposals which England may offer for the protection and independence of her children in the far-off colonies.—Alderman William Cook, who had intended to contest East Birmingham in the Gladstonian Liberal interest, having withdrawn his candidature Mr. H. Matthews, Q. C., the newly-appointed Secretary of that State of the Home Department, was re-elected for that borough to-day.

Naples, 11th: Four cases of cholera have occurred here.

London, 12th: Morning.—At a banquet given at the Mansion House last night, the Marquis of Salisbury, responding to the toast of the health of her Majesty's Ministers, said that the first duty of the Conservative Government will be to free the Loyalists from the terrors of the National League in Ireland, and to use constraint with the view to restore the social order, which no longer existed in that country, and which has been the sole and just cause of all the discontent prevailing among the Irish people.—Though the labours of the Russo-Afghan Boundary Commission and the premanent settlement of the affairs in Egypt are unfinished, yet, his lordship said, there are increased hopes that peace will be maintained throughout the negotiations in connection therewith.—Belfast is tranquil.—Large bodies of military are, however, parading the streets to preserve order, which, it is feared, may at any moment be broken, as the mobs are still much exasperated and sullen at the conduct of the constabulary during the late riots between the Protestants and Catholics.—The Right Hon. Robert Bourke has accepted the Governorship of Madras. He will sail for India in October next.

A WOMAN'S SUFFERINGS AND GRATITUDE.

A VOICE FROM AUSTRIA.

NEAR the village of Zillingdorf, in Lower Austria, lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed in my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that she had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighbourhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could not help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup."

MARIA HAAS.

The people of England speak confirming the above

AFTER MANY YEARS.

"Whittle-le-Woods, near Chorley,
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Yours truly,
"E Peel"

THE EFFECTS HAVE BEEN WONDERFUL.

"Ilford Road Dispensary, Dukinfield.
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"Dear Sir,—I am happy to inform you that the sale of your Syrup and Pills increases here continually. Several of my customers speak of having derived more benefit from the use of these than from any other medicine. In some instances the effects have been wonderful.—Yours very respectfully."

"Pro. Edwin Eastwood, J. B."

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For London—Mr H Woodward, Mr W L Nicker, Mrs Lund, Mrs Peyton and 3 children, Mr F J Ferguson, Mr J Cummusky, and Mr R L Wilson

For Brindisi—Lieut-Col C S Noble, Mr A W Hemans, Mr W Jones, Mr and Mrs C W Nice, Col E P Gordon, Mr F A Dashwood, Mr L W Jervis, Major T Baker, Mr T W Sealy, Mr C P Cooper, and Mr C Carroll

For Venice—Mr F Place, and Mr E Thornton

Per P. and O. Str. *Shannon*, 10:

For London—Mrs Dawson, Khan Bahadur Sayed Mohiuddin Alli, Mr W P Carson, Mr R Hyde, Mr Berg, Mr C N McIver, Miss Wilkinson, Mrs Thomas and 2 children, Mr and Mrs Stuart Forbes, Mr Hyland, Capt W Fry, Col H M D Douglas, Capt Randell, Mr and Mrs G T Jackson and children, and Mr J Fido

For Venice—Dr Bhandarker

For Brindisi—Mr F Palmer, Mr Gunpatrow S Gaekwad, Mr D M Scobie, Maj E R Ellis, Surg-Major H Johnstone, Mr A Hanburg, Mr H W Hemans, Mr J B R Macbeth, Rev F Parker, Mr W A Beith, Mr W Bird, Mr Sydney Jones, Col Trevor, Capt F D Welchman, Mr R Salder, and Surg-Major A Cameron

PASSENGERS ARRIVED

Per P. and O Str. *Brindisi*, 2:

From London—Mr J H Campbell, Sir J Edge, Mr and Mrs Broughton, Dr Waddle, Surg W E Breton, Mr A S Gour, Mr M Roberts, Mr and Mrs Turkhud, child and infant, Mr E D Grosse, Mr J D Gordon, Mr Francis, Mrs Brock, and Mr H Munto

From Venice—Surgeon-Major and Mas S Dobie, and Mr J Minchin

From Gibraltar—Mr [illegible] Miranda

From Brindisi—Mr [illegible] Pelly, Surgeon H R McKay, Mr J Slaton, Mr H Taylor, Major Greig, Mr J Griffiths, Mr Dunlop, Miss D White, Rev A Quinlain, Dr J Anderson, Mr A Tucker, Mr [illegible] Brown, Major Gray Mr C McIver Mrs H K McKay and Lieut Penrose

From Aden—Dr and Mrs Maneckjee

Per P. and O Str *Lombardy*, 9:

From Venice—Mr Garstin

From Brindisi—Major Ebden Mr J J Archer Major H Graham Mr Bartels Mr W H Crowe Mr Grant Mr G R Thom Major Massey and Surg-Major Bainbridge

From London—Rev C H Pelly Miss Pelly Mr A B Broadhurst Caland Mrs P F Galloway Mr and Mrs Wight Lieut-Col Syzezepanski Mr W Mackenzie Mr H Alexander Mr C Dumsie Mr W Cook and Mrs Osborn and child

From Aden—Capt Harison Col B Pottinger and Mrs F M Hunter and child

Domestic Occurrences.

BIRTHS.

FULLER—Aug. 7th, at Akola, the wife of the Rev. A. B. Fuller, of a daughter.

TAYLOR—On the 7th instant, the wife of Walter O. Taylor, Traffic Department, E. I. Ry., Ghaziabad, of a daughter.

MARRIAGE.

MORTON—CRAWSHAW.—On the 4th August, at Lucknow, at the American M. E. Church, by the Rev. J. H. Messmore Henry Mortoh, Sub-Engineer, P. W. D., to Margaret Saran, youngest and last daughter of Mrs. M. P. Crawshaw.

DEATHS

JOHNSTON—July 29th, at Hyderabad, Deccan, Rose Eliza Tripenia, the beloved wife of Edwin C. Johnston, deeply regretted.

JOHNSTON—Aug. 7th, at Hyderabad, Deccan, Colin H. S. Johnston, Private Secretary to His Excellency Nawab Busheer-ud-Dowlah, and youngest son of the late Captain Ben Johnston, of H. H. the Nizam's Army, deeply regretted.

"BOMBAY GUARDIAN."

The following are the Subscriptions received up to date:—

	Rs.	A.	P.
A. D'Souza, 23rd October 1886	10	0	0
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Miss K. Miller, 14th July 1887	7	10	0
F. L. McAfee, 3rd July 1887	7	10	0
Dr. J. Vitters, 22nd December 1886	4	0	0
G. Miller, 1st July 1886.....	12	0	0
W. H. Orman, 31st January 1887 ...	3	13	0
Rev. T. E. F. Morton, 30th November 1886	2	9	0
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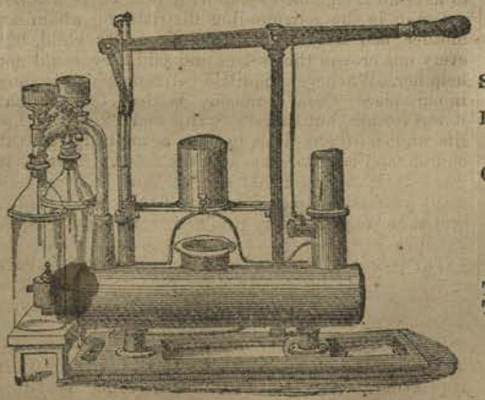

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